MISSION WORK

AMONG THE

Negroes and the Indians

What is being accomplished by means of the Annual Collection taken up for our Missions.

MEMBERS OF THE COMMISSION

CHARGED WITH DISTRIBUTING THE FUND:

HIS EMINENCE, JAMES CARD. GIBBONS,

Archbishop of Baltimore.

MOST REV. P. J. RYAN, D. D.,

Archbishop of Philadelphia.

MOST REV. JOHN M. FARLEY, D. D.,

Archbishop of New York.

AN APPEAL

In behalf of the Negro and Indian Missions in the United States.

To the Reverend Clergy and the Faithful of the Laity:

At the approach of the day appointed for the annual collection throughout the country for the Negro and Indian Missions, we again, dear brethren, earnestly appeal to you on behalf of these unfortunate races. Charity towards them is never more becoming than in this Holy Season of Lent, when the Church commemorates the sacred passion of Him who died that all races of men might be saved: when she is unceasingly, in solemn warning voice, urging her children to a keener searching of hearts, calling them more powerfully to repentance, reconciling them, in greater numbers, to God, lifting them to a nobler, manlier life, uniting them more closely to their Redeemer. At this time of grace, more perhaps than at any other, most of you feel how much your religion means to you; you desire more earnestly to have others share its precious graces, and you should, therefore, prove the reality of your desire by lending a helping hand to your less favored brethren.

The two races for whose benefit this collection is intended, the Negro and the Indian of the United States, merit in a particular manner our sympathy and help. Faith, penetrating beyond the differences between them and us, regards only their souls; and Charity sees in them special objects for our devotion. They are our fellow-countrymen, our neighbors; we could not, without shame, abandon them to the charity of our brethren across the seas. To us is given by the Providence of God, the task of converting the Negroes and Indians of our own land.

We owe this to them, too, as a debt of reparation; for against them our fathers have sinned.

It may well be said that every step that the white man has taken in the New World has been over the rights of the Indians. We have frequently treated them as though they had no human rights, and driven them away from their original habitations before the onrushing tide of our white civilization. At least, brethren, let us remember they have souls to save.

As for the negroes, the day is not so remote when their lot was a hard one. The story of raids upon the African coast, of the slave ship, and the slave market is still familiar to all. We brought the Negro people to the American Continent, and if, by the law of retribution, we have reaped what we have sowed, it is not too late to make some amends, nor may we leave the negro to his fate.

We wish to impress upon you, brethren, that both these races stand in sore need of spirtual ministration. Such is the actual condition of the Indians that, in spite of the heroic work which the church has been doing for centuries, one hundred thousand of them within the territory of the United States are still pagan. Many, too, of those who professed the Faith have lost it, or are in danger of losing it. There are Indian settlements where the Sacraments have not been administered for years; and these evils come, in great part, because the necessary men and means cannot be provided.

We all know how numerous is the black population of the Southern States, and how comparatively few belong to the true church, while various sects have carried on a most active, and, from their standpoint, most successful propaganda among them. All credit is due to our zealous priests and no less zealous sisters who have resigned the comforts of life to devote themselves to apostolic work among the negroes; but their labors are too often impeded by reason of the poverty of their missions and the financial impossibility of establishing new schools and centres of missionary activity.

The needs, it is evident, are great and pressing. New churches are required, those already existing must be kept in

repair, their pastors must be supported; but it is particularly the schools that call for your generosity. Without them the hope of evangelizing the red man or the black is very slender: while the work already accomplished in some of them gives promise, if they are multiplied, of a very bright future.

We therefore earnestly urge you, dear brethren, in the charity of Jesus Christ, to aid these needy and most worthy missions. All of you can aid them by prayer, most of you can give them likewise financial support, great or small according to your means. This is the season of almsgiving: no alms can be more acceptable to God than that which will win souls. Prove then your gratitude to Him for all His goodness by contributing as generously as you are able to the collection, which will be taken up at all the masses on next Sunday, March 4th, for the Negro and Indian Missions.

JAMES CARDINAL GIBBONS,
Archbishop of Baltimore.
PATRICK J. RYAN,
Archbishop of Philadelphia.
JOHN M. FARLEY,
Archbishop of New York.

FINANCIAL STATEMENT

From January 1 to December 31, 1905.

RECEIVED.

Archdiocese of	Baltimore	$ 2,800 00
"	Boston—bequest	45,609 97
	" collection	12,000 00
"	Chicago	2,596 45
"	Cincinnati	3,021 00
"	Dubuque	1,394 84
"	Milwaukee	2,225 65
	" special contribution	250 00
"	New Orleans	1,083 99
"	New York	6,000 00
"	Oregon City	268 52
	" Mrs. Chapman's bequest	5,000 00
"	Philadelphia	8,882 02
	" Geo. Huster's bequest	1,000 00
"	St. Louis	2,600 00
	" Mr. F. Schrieber	2 00
"	St. Paul	1,400 00
	" Mr. Maching	1 00
"	San Francisco	1,000 00
"	Santa Fé	98 07
Diocese of	Albany	650 00
"	Alton	847 52
"	Altoona	741 23
"	Baker City,	31 40
"	Belleville	620 00
"	Boise	115 43
"	Brooklyn	3,762 62
"	Buffalo	990 98
"	Burlington	428 88
"	Charleston	49 09
"	Cheyenne	.....
"	Cleveland	2,625 29

Diocese of Columbus	$ 1,433	29
" Donation of Rev, E. Sagerer, through Rev. W. H. Ketcham	12	50
" Concordia	236	00
" Covington	212	15
" bequest of a Priest	500	00
" Dallas	95	00
" Davenport	737	00
" Denver	300	00
" Detroit	600	00
" Duluth	181	32
" Erie	464	18
" Fall River	905	25
" Fargo	80	00
" Fort Wayne	1,950	00
" Galveston	146	12
" Grand Rapids	1,021	63
" Great Falls	27	85
" Green Bay	1,003	85
" Harrisburg	.....	
" Hartford	2,804	00
" Helena	36	40
" Indianapolis	1,671	88
" Kansas City	330	00
" La Crosse	820	07
" Lead	68	00
" Leavenworth	300	00
" Lincoln	214	52
" Little Rock	180	00
" Louisville	1,293	83
" Manchester	1,049	96
" Marquette	330	65
" Mobile	286	80
" Monterey and Los Angeles	300	00
" Nashville	302	25
" Natchez	107	15
" Natchitoches	65	69
" Nesqually	411	
" Newark	2,561	14
" Ogdensburg	260	00
" Oklahoma	261	15
" Omaha	454	18
" Peoria	1,703	00
" Pittsburgh	1,858	50
" Portland	.....	

Diocese of Providence	$ 1,719 25
" arrears, 1904	56 25
" Richmond	231 00
" Rochester—1904	1,053 04
" 1905	903 74
" Sacramento	211 50
" special donation	50 00
" St. Augustine	99 12
" St. Cloud	700 55
" St. Joseph	187 00
" Salt Lake	54 30
" San Antonio	304 00
" Savannah	207 49
" Scranton	2,000 00
" Sioux City	500 00
" Sioux Falls	110 00
" Springfield	1,644 96
" Syracuse	800 00
" Trenton	400 00
" Tucson	51 10
" Wheeling	500 00
" Wichita	210 00
" Wilmington	213 65
" Winona	646 37
Vicariate Apostolic of Brownsville	62 95
" " North Carolina	56 38
Prefecture Apostolic of Alaska	26 25
Total annual collection	$148,672 31
Interest on deposits	1,203 37
Special appropriations and contributions for Indian Schools through Washington Bureau—	
From U. S. Government	69,938 10
Preservation Society	9,740 00
Association of the Holy Childhood, through Rev. J. Willms, C. S. Sp	4,000 00
Archdiocese of Cincinnati	24 00
Diocese of Fort Wayne	16 10
Rev. Father Zumboele	4 00
Total amount of collection of 1905	$233,597 88
Balance January 1, 1905	14,234 58
Total	$247,832 46

DISBURSED.

Archdiocese of Baltimore	$ 3,000 00
" Chicago	400 00
" Cincinnati	1,000 00
" New Orleans	2,500 00
" New York	2,000 00
" Philadeiphia	1,000 00
" San Francisco	500 00
" Santa Fé	750 00
Diocese of Baker City	1,000 00
" Boise	1,500 00
" Charleston	2,000 00
" Covington	800 00
" Dallas	600 00
" Duluth	600 00
" Fargo	800 00
" Galveston	1,000 00
" Grand Rapids	1,500 00
" Green Bay	1,000 00
" Lead	1,200 00
" Leavenworth	1,500 00
" Little Rock	1,500 00
" Louisville	2,300 00
" Mobile	1,500 00
" Nashville	3,000 00
" Natchez	1,000 00
" Natchitoches	900 00
" Nesqually	1,000 00
" Ogdensburg	100 00
" Oklahoma	1,000 00
" Omaha	200 00
" Pittsburg	1,000 00
" Richmond,	2,000 00
" St. Augustine	2,500 00
" St. Louis	1,200 00
" San Antonio	1,000 00
" Savannah	1,500 00
" Superior	800 00
" Tucson,	1,500 00
" Wilmington	1,000 00
Vicariate Apostolic of Brownsville	2,000 00
" " North Carolina	1,500 00
Prefecture Apostolic of Alaska	3,000 00

St. Joseph's Seminary, Baltimore, Md., for the formation of Priests devoted to Missions among the Colored people,		$ 5,000 00
*Through Very Rev. Father Henry, Mill Hill, England, part expenses for sending five priests to the Philippines.....		1,000 00
*Island of Guam.....		10,000 00
EXPENSES—		
Secretary.....		250 00
Appeals and pamphlets, etc., of the Negro and Indian Missions, sent to all Priests in the United States, and other printing expenses.....		511 82
		63,536 82
Catholic Indian Bureau, office expenses.....	$ 4,500 00	
Transfers to the Catholic Indian Bureau for Indian Schools:		
Balance of January 1, 1905.....	14,234 58	
Additional contributions from Negro and Indian Funds.....	21,905 47	
Preservation Society.....	9,740 00	
Association of the Holy Childhood, through Rev. J. Willms, C. S. Sp.....	4,000 00	
U. S. Government.....	69,938 10	
Archdiocese of Cincinnati.....	24 00	
Diocese of Fort Wayne.....	16 10	
Rev. Father Zumboele.....	4 00	
		124,362 25
		$197,274 07
**Balance January 1, 1906.....		50,558 39

* The appropriations for Guam and for aiding to defray the expenses of Priests to go to the Philippines, have been made to meet extraordinary and urgent needs.

** The Members of the Commission wished to consider with more maturity than was possible at their last meeting, the most advantageous disposition to be made of the bequest of $45,609.97 received from a person of the Archdiocese of Boston.

BUREAU OF

Catholic Indian Missions.

FINANCIAL STATEMENT

From January 1 to December 31, 1905.

RECEIPTS.

Mother Katharine Drexel, - - -		$73,839 51
Catholic Indian Bureau Expenses, -	4,500 00	
Balance January 1, 1905, from Negro and Indian Funds, - - - -	14,234 58	
Additional Contributions from Negro and Indian Funds, - - - -	21,905 47	
Preservation Society, - - - - -	9,740 00	
Association of the Holy Childhood, through Rev. J. Willms, C. S. Sp.,	4,000 00	
Checks issued in 1904, refunded on account of Government appropriation to these schools, - - -	837 00	
Archdiocese of Cincinnati, - - -	24 00	
Diocese of Fort Wayne, - - - -	16 10	
Rev. Father Zumboele, - - - -	4 00	
Rental Odanah school building, - -	100 00	
Interest on Deposits, - - - - -	165 97	
Balance on hand January 1, 1905, - - - -		2,387 70
		$201,692 43

DISBURSEMENTS.

Indian Schools, - - - - - -	193,230 61	
Washington Bureau, - - - - -	4,500 00	
Other Expenses, - - - - - -	50 00	
		197,780 61
Balance on hand January 1, 1906, - - - -		3,911 82

REPORT OF THE NEGRO MISSION WORK.

Dioceses or Vicariates Apostolic.	Negro Pop'ation	Catholic Negroes	Churches	Priests	Baptisms		Schools	Pupils	Sisterhoods	Institutions
					Children	Adults				
Charleston	800,000	1,000	3	2	36	18	3	419	Mercy.	
Chicago				1	13	7				
Cincinnati					46	12	2	218	Notre Dame.	St. Ann's: House of Good Shephedr
Covington	85,000	170			1	17	1	100		Two Hospitals: Home for Aged; Good Shepherd.
Galveston	200,000	700	2	2	15	62	2	75	Holy Family.	Industrial School; Orphan Home.
Indian Territory	20,000	265	4		10	8	2	205	Benedictine Sisters.	
Leavenworth	41,450	430	1	1	12	5	2	107	Oblate Sisters of Providence (col'd); Charity.	Orphanage; Home for Homeless Girls.
Little Rock	375,000	250	1	1	11	3	1	165		Industrial School.
Louisville	190,499	5,000	1	1	142		7	477	Good Shepherd; Charity: Loretto.	
Mobile	862,107	3,518	8	7	166	198	10	551	St. Joseph; St. Francis: Mercy.	Three Hospitals.
Nashville	500,000	300	1	1	9	32	1			
Natchez	1,000,000	2,251	2	1	79	28	4	273		
Natchitoches	285,872	4,500	2	1			5	275	Providence.	
New Orleans										
New York—Bahamas	125,000	3,000	3	5	67	24	3		Charity.	Home for Destitute Colored Children.
Pittsburg	45,000	1,800	1	1	21	5	1	120	Mercy.	
St. Augustine	267,900									
St. Louis	32,000	2,000	1	1	60	25	2	150	Providence.	
San Antonio	240,000	500	2	2	6	4	2	100	Holy Ghost.	Home for the Aged; Orphanage.
Savannah	850,000	2,000	3	1			3	91		
Wilmington		500	2	3	20		1	250		Industrial School.

REPORT OF THE INDIAN MISSION WORK.

Dioceses or Vicariates Apostolic	Indian Pop'ation	Catholic Indians	Churches	Priests	Baptisms		Schools	Pupils	Sisterhoods	Religious.
					Children	Adults				
Alaska	29,500	5,000	10	9	178	42	4	176	St. Ann.	S. J.
Baker City	3,200	500	1	2	41	29	1	60	Sisters of St. Francis.	Lamenais Bros.; S. J.
Boise	4,600	1,400	4	4	80	47	3	160	Srs. of Charity of Providence Sisters of St. Joseph.	Lamenais Bros.; S. J.
Brownsville										
Grand Rapids	3,050	2,250	8	6	56	1	3	189	Notre Dame; St. Francis	O. F. M.
Green Bay	3,100	1,400	5	3	54	9	1	170	St. Joseph.	Franciscans.
Indian Territory	96,000	3,300	1		122	26		665	Divine Providence: St. Francis: St. Joseph.	Benedictine Fathers.
La Crosse	5,700	2,200	16	4	118	23	8	837	Franciscan Sisters of Joliet; " P. A. of LaCrosse	O. F. M.
Lead	17,500	5,100	18	9	302	91	3	455	St. Francis, Buffalo, N. Y.	S. J.; Benedictines.
Marquette										
Nesqually	10,039	300	11	4	339	25	4	350	St. Francis; Charity.	S. J.
San Francisco	1,800	594	4		37		3			
Santa Fé	15,000	15,000	17				2	220	M. Drexel's; Loretto.	O. F. M.
Superior										
Tucson	32,000	3,000	6	5	150	45	3	360	St. Joseph.	Franciscans.

MISSION WORK

—AMONG THE—

NEGROES AND INDIANS.

ALASKA.

Three new chapels have been erected in Alaska during the past year, one for the Eskimos of Nome, the other for the Middle Yukon Indians at Tanana and Naradotilten on the Yukon River. The Prefect Apostolic, Very Rev. Joseph R. Crimont, S. J., writes in a hopeful vein: "As we have an additional missionary to carry on the work among the Eskimos of the Nome District for next year, we hope to have a flourishing mission among them in the near future. The results already obtained are most gratifying. We are building a chapel and a workshop for their benefit at Nome. The natives of that district have proved so far very faithful, solidly and disinterestedly Christian, and are the edification and pride of their white fellow-Catholics." All that know the temptations that the advent of the white man brings to the poor Eskimos, will appreciate this high praise. A new mission is being opened on the lower Yukon where prejudicial influences are beginning to prevail. In the meantime, some of the hopes entertained a year ago, are still unrealized. Owing to the lack of funds and of workers, the Fathers have been obliged to postpone the opening of the contemplated mission on the Kobuk (or Kowak) River or at the centre of the Seward Peninsula: they look forward to accomplishing this and would wish to begin work likewise in the promising Tanana district, where no Christian denomination has yet located.

At present, nine Jesuit Fathers are laboring among the Indians of Alaska, who number about 30,000, with only 5,000 of them Catholic. In this vast country there are as yet only ten churches and chapels for the Indians, with four schools and a kindergarten taught by Sisters and Jesuit Brothers. Much evidently yet remains to be done, but the laborers are far too few.

BAKER CITY.

New fields will be broken in this diocese during the coming year. Thus far, only one mission has been established; but the Provincial of the Jesuits, so Bishop O'Reilly writes, "has determined to send another father to labor at the Klamath Falls Reservation." It is expected also that the same society will send a priest to the Warm Springs Reservation.

The Rt. Rev. Bishop reports that excellent work has been accomplished at St. Andrew's Indian Mission School in Umatilla County. "On the occasion of my recent visit to this mission, a delegation of Indians called on me to express their gratitude for the zealous care of the Fathers and Sisters. It is most encouraging to see how well the Indians, in great part, practice their religion."

BOISE CITY.

"The efforts of the Jesuit Fathers and of the Sisters of St. Joseph have succeeded beyond my expectation," writes Bishop Glorieux. The work at the schools and missions has been kept up, as heretofore, under difficulties, while the number of Indian children and adults baptized has increased.

CHARLESTON.

An increase of about ten per cent. in the number of baptisms during the past year shows that some progress is being made in this diocese where the blacks still have the ratio of

800 non-Catholics to one Catholic. One new place of worship has been supplied, the chapel of the Immaculate Conception at Charleston, and a school has been attached to it. Bishop Northrop praises very highly the work that is being accomplished in the various schools for negroes and reports an increase in attendance.

COVINGTON.

No progress has been made this past year in the work among the negroes. "It becomes more and more patent every year," says Bishop Maes, "that unless a priest be appointed to take care of the negroes, to the exclusion of every other ministry, little can be done not only to bring adults into the church, but to maintain in their fervor those already blessed with the gift of faith." The bishop, accordingly, earnestly desires the coming of a priest specially designated for this work.

"The number of children in the school at Lexington has not grown, but the quality has improved. The novelty has worn away and the parents who send their children to the Catholic school do so from a deep conviction that it is good for them from a spiritual and even from a temporal point of view. When we consider that there are four beautiful public schools in Lexington which, since we established St. Claver's School, have been the object of the greatest care, and that of the 150 children attending our school only four have Catholic parents, it speaks volumes in praise of our school and for the growing intelligence and fidelity to principle of the adult population."

DALLAS.

This year has seen the realization of a desire long cherished by the bishop of Dallas, the coming of a priest for work exclusively among the negroes and the foundation of a church for their use. "The diocese was blessed in the acquisition of a priest of the Josephite community," writes Bishop Dunne.

"Instead of using the Cathedral, as I intended, for the benefit of the negroes, this father has most courageously and with admirable confidence in God and in the charity of the faithful, built a beautiful church for the colored people's sole use." Good results may now be expected.

As for the Indian missions, "the Jesuit Fathers are doing all that priests animated by the highest and purest apostolic zeal can do."

DULUTH.

A serious hindrance to the maintainance of religion among the Indian children of this diocese, we learn from the report of Father Lampe, O. S. B., is the difficulty of those who attend the government schools. Though two-thirds of the pupils in certain of these schools are Catholic, they are not brought regularly to mass, the younger ones not at all. "The consequence is gross ignorance of religion, so that young people have to be prepared hastily for the reception of the Sacraments. In the goverment non-reservation schools conditions are even worse." Parents complain, according to this missionary, that their children return to them from these schools much changed for the worse in spirit.

The picture painted of the moral life of many of the adult male Indian population is far from roseate in color: hábitual idleness, drunkenness and gambling debauch them and eat up—not their savings, for they have none, but all their income. Such a state of affairs helps us to understand the difficulties our missionaries have often to contend against and the urgent need of giving the Indians a thorough Christian education.

FARGO.

A church has been erected at Standing Rock to replace the one destroyed last year by fire. In the statistics of 1904, the last available, we note the baptism of 82 adult Indians.

GALVESTON.

Bishop Gallagher writes: "The present is the seed-time of the faith among the colored people and we hope for an abundant harvest later on." The usual number of conversions (mostly on death-bed,) continues.

GREEN BAY.

The schools of this diocese have been suffering since the withdrawal of the assistance formerly granted by the government.

Efforts are to be made to have a resident priest in the Oneida Reservation, hitherto visited once or twice a month.

INDIAN TERRITORY.

New buildings have been erected for the Indians at Quapaw. Many difficulties attend missionary work in this sparsely settled country, but Bishop Meerschlaert speaks in glowing terms of the zeal and devotion of his priests.

The missions among the colored people have prospered and their schools have an increased attendance.

LA CROSSE.

The Indians of this diocese have come under the jurisdiction of the new diocese of Superior.

A church is soon to be built at Spring Brook for a mixed congregation of whites and Indians. Many converts have been made among the Indians during the past year, especially among the school children. The missions are flourishing.

LEAD.

The system of evangelizing followed in this diocese is producing admirable results. Indian catechists are engaged and paid to devote themselves exclusively to the Christian

instruction of their fellows. A catechist has lately been sent to the Indians on Crow Creek, Standing Rock Resrvation, who were the last received into the church and are still in great need of instruction. Bishop Stariha is well pleased with the work done.

A new church has been erected at Rosebud Agency, through the generosity of Mr. Thomas McMahon of New York.

LEAVENWORTH.

The Guardian Angels' Home is giving satisfaction, as the negro boys, on leaving, usually prove good, faithful workers. Good work is being done at Epiphany School for girls, many non-Catholics attending, profiting by the instruction, at times coming into the church and always retaining an affection for the pastor and sisters. No perceptible progress, however, is being made among the 41,000 colored people of this diocese, according to the report of Father Shorter.

LITTLE ROCK.

"Work for the colored in Arkansas has been of a slow character," writes Vicar General Kraemer. "There are but 250 nominal and practical Catholics out of a total colored population of 375,000."

However, there are some signs of better things. The Order of the Holy Ghost has signified its intention of engaging in the work. The Benedictines expect to open a school at Pocahontas in the fall or winter. It is hoped that the colored priest now laboring at Pine Bluff will win many to the faith, especially as excellent work is accomplished at the same place by the colored Sisters of the Holy Family.

MOBILE.

A new school has been opened at Birmingham, making a total of ten special schools for the colored in this diocese.

"The work of providing for our brethren is progressing favorably, and the results are most encouraging," writes Bishop Allen. On account of the heavy expenses of their institutions, the question of supporting them is now a serious one.

In September a chapel was begun at Birmingham by the Josephite Father in charge.

NASHVILLE.

"Our first school for the colored will be opened in September," wrote Bishop Byrne under date of July 26th, "and will be located at Nashville."

"We propose during the coming year to commence steady missionary work among the 600,000 negro population of Memphis. There we must first of all secure a church, without which no lasting good can be done."

NATCHEZ,

A new church has been established at Merigold: two schools are in prospect, in addition to the four already existing.

"The prospects are good," according to the report of Bishop Heslin; "while not brilliant, yet they are not discouraging. We are holding our own and advancing a little gradually. I am now negotiating with the Fathers of the Society of the Divine Word to divide the diocese between them and the Josephites. I have also the promise of a Josephite Father to preach to the non-Catholic negroes, whose salary is guaranteed by a well-known friend of the negro. The present outbreak of yellow fever may retard the work."

NATCHITOCHES.

Bishop Van de Ven bears witness to the noble and efficient work done by the sisters in the schools of his diocese, which are flourishing, he says, and doing much good.

NESQUALLY.

A school and a church for the Indians have both been opened during the past year, and the church is already too small for their growing needs. Bishop O'Dea reports that much spiritual good has been accomplished there and at other missions. The school at Okanageon is increasing in popularity every year.

NEW YORK.

The Benedictines established in the Bahamas expect to extend their work among the colored people of Andros Island.

Good work is being accomplished among the colored Catholics of New York city. One church, as is well-known, is dedicated to their use, the church of St. Benedict the Moor. Its pastor writes: "Many Catholics come to us from the West Indies; and good, intelligent Catholics they are. [They belonged in part, to the missions spoken of in the preceding paragraph.] A large number of Cubans, too, are now residing in the city and are beginning to attend mass and receive the sacraments at St. Benedict's. The mission is thriving but we must have the Sisters. Their presence, influence and work will double the attendance at mass and Sunday School."

It is planned to have these Sisters visit the colored poor and sick, and instruct the young girls at night classes, training them in industrial pursuits.

PHILADELPHIA.

Religion is making most gratifying progress among the colored people of St. Peter Claver's Parish in this city. Many who had neglected religion for years have returned to its practice during the past year. The Society of the Blessed Virgin numbers over two hundred members. The young men have a flourishing club, which is the source of much good. The schools are most prosperous, having an average daily attendance of about 200.

PITTSBURG.

There are twenty-four Protestant churches and missions for negroes in this city, and but one Catholic church. Many old-time prejudices against us consequently continue in vigor. Nevertheless, real progress has been made: there is a better attendance at the church than for years and more interest is manifested in the work by all. We have to note with regret, however, the discontinuance of the school for colored children, owing to other pressing calls upon the Sisters.

RICHMOND.

The experience of the Josephite Fathers in this diocese confirms that of many missionaries elsewhere among the Blacks—first the school, then the church. "We start a school and in three years or less, the church begins to grow." The numerous missions and schools here are in good condition. A school is to be built at Emporia and others are hoped for at Manchester and Petersburg.

SAN ANTONIO.

The progress of Catholicism among the Negroes here has not yet reached the stage of numerous conversions, but is noticed principally in the dispelling of prejudice. This has already led many to entrust their children to Catholic care, and these little ones often prove the best of missionaries.

SAVANNAH.

The colored children of this region show themselves eager to attend the schools of the Sisters who fit them for domestic employment. Every school that might be built would be easily filled. The great drawback is the overwhelmingly Protestant majority among the Blacks and their low moral condition.

SANTE FE.

The Indian Missions of Santa Fe are fighting bravely against heavy odds. All the schools are under governmental direction, and their religious influence is nil or adverse.

ST. AUGUSTINE.

The schools for the colored of this diocese show a slight increase in enrollment and attendance.

ST. LOUIS.

"I hope within the coming year," writes Archbishop Glennon, "to see another school and church built exclusively for the colored Catholics of this city. If we had enough churches, schools, priests and religious teachers, we should have little difficulty in bringing the majority of the Colored race in this diocese into the Catholic fold."

TUCSON.

Bishop Granjon writes interestingly and encouragingly of the work at the missions of his diocese. "I have secured a new missionary," he says, "who will reside among the Pimas and Maricopas. The Moquis, who live in the Province of Tusayan in northern Arizona, will soon, I hope, have missionaries living with them, and a residence, chapel and school erected for their use.

"The Moquis are probably the most primitive and uncontaminated Redmen in the United States. They dwell on the mountain tops, grouping themselves in seven villages known as the Seven Cities of Cibola. There are about two thousand of them in all. They are snake-worshippers and are in all ways foreign to white civilization. They are very religious, deeply attached to their heathen rites and superstitions.

"Centuries ago, some Spanish Padres founded a mission at Oraibe, the largest village. Last summer I visited the

seven villages, and celebrated the holy sacrifice of the mass at one of them in a Moqui hut, perhaps the first occurrence of the kind since Spanish times. The Protestants have established a church and three schools among the Moquis.

"It has been my cherished dream, ever since I came to Tucson as bishop, to be able some day to reclaim these blue-blooded aborigines; and now I see good prospects, but the fight, owing to their attachment to their traditions, will be long and stubborn."

WILMINGTON.

A Josephite Father at work here is attracting colored people to the church, and the day school is aiding the good cause.

GUAM.—PHILIPPINES.

On the urgent request and representation of Rt. Rev. T. A. Hendrick, Bishop of Cebu, the Commission has afforded aid for an urgent and extraordinary necessity of the missions in the Island of Guam. Guam is included within the Bishop's jurisdiction. Its history, since it fell under the dominion of the American Government, has been one long series of misfortunes. Up to that moment, the churches and schools of the island had been supported by the Spanish Government, out of funds left for that purpose by a former Queen of Spain. Every village had its church and school. Upon the American occupation, their source of revenue was cut off, and the hardship was felt throughout the island. The people of Guam were unaccustomed to the support of church and school, and too poverty-stricken, in any case, to supply the income lost through change of regime.

The subsequent history of the island recalls to mind the words of the prophet Joel: "That which the palmer-worm had left, the locust hath eaten; and that which the locust hath left,

the canker-worm hath eaten; and that which the canker-worm hath left, the mildew hath destroyed." The American Government took away the revenue of churches and schools, a terrific typhoon in 1900 destroyed or badly damaged most of the schools and churches on the Island, and the work of havoc was completed in 1902 by an awful earthquake. The desolation was universal, affecting all parishes, only one of which, it is stated, had any source of income.

Americans who have spent much time in Guam and know its people well, testify that they are most devout and deeply attached to the Catholic Faith, which has been the faith of their ancestors for two hundreds years. They wish no other and intelligent Protestants, acquainted with the situation, regard the efforts of Protestant proselytizers as a grave blunder. There is, however, considerable danger that the free use of money may win many from the practice of their religion. The church of Guam is directed, at present, by a Philippino priest whom Bishop Hendrick describes as "a good, holy man, always untiring in the services of religion, who refused a good parish in his native diocese because he preferred to live and die among the people of Guam." And an American naval officer, a Protestant, refers to the same venerable priest as an "old saint." Under him are working four devoted Capuchins. They have lately been reinforced by a colony of American Sisters—the first, let us hope, of many ardent women workers in those distant parts—who were enthusiastically welcomed by the natives. Bishop Hendrick hopes for much good for the cause of religion and humanity from these sisters.

Owing to the grave and critical situation in the Philippine Islands, the commission has deemed it right to give them an exceptional assistance. This situation is clearly put in one sentence by Archbishop Agius, the Apostolic Delegate, who writes: "There is a very large field of labor here, hundreds of parishes are vacant, the whole population is Catholic and entire provinces are at the mercy of schismatics and Protestants." Fortunately, a great blessing is in store for these islands; eight missionaries from Mill Hill, England, sailed

for the Philippines on January 8th, to devote themselves to work there. Their expenses were partly defrayed by the Commission.

We subjoin a most interesting letter from one of the Sisters (Mission Helpers) referred to above.

"St. Raphael's Convent,

"Guam, P. I., December 5, 1905.

"To His Eminence Cardinal Gibbons, Baltimore, Md.

"Our Reverend and Dear Father in Christ: I know that you will be glad to hear from your two children in this far-away place. We arrived on the morning of November 28 and another unexpected manifestation of God's loving Providence awaited us. The acting Governor, Mr. McNamee, had been cabled from Honolulu that we were coming, so that he and the two dear good padres arranged a reception.

"Padre Luis came aboard the ship and took us in a launch five miles (as there is no harbor in Guam), where there were thousands of the natives with a brass band awaiting us. After they had all kissed our hands and veils we were driven in the Governor's carriage seven miles to Agana, while the people all walked in procession. Two miles and a half from the church we were asked to alight and walk with them—this about noontime. When we reached the church all the bells were pealing. Dear old Padre Paloma was at the altar, to which we were taken, and as we knelt to make our act of thanksgiving the choir sang the 'Te Deum,' after which the Governor, his wife, several ladies and officers of the navy received us at lunch, and were then taken to a little house prepared by, or at least which belongs to Father Paloma. This consists of five rooms, all on one floor, the ceiling much resembling a barn, but it is one of the very best on the island.

"It would be an utter impossibility to describe the deplorable state of affairs here or the poverty of the people, and

we ourselves have never before known such poverty. Not any of the natives, including Padre Paloma, who is 74 years old and forty seven years a priest, has ever seen a Sister.

"As we have had no way of preparing meals we have been taking them with the Governor and his wife, who are extremely kind to us and who are doing all they can to fix up our little convent. Right in Agana there are 800 children, and more than 3,000 on the island, all for us.

"Won't you please pray for us and our little mission here, and assuring you, dear Reverend Father in Christ, of our poor prayers, I am humbly and gratefully your child in our Lord,

"Sister M. Benedict of the Purification."